

A
K Collection of Curious Papers,
containing

First, A new method of Reasoning, by the B---p of C---r.
Secondly and Thirdly, Two essays by an admirer of his L-- p.
in order to improve and illustrate the said Method.
The Fourth proves the method to be inconclusive, and conse-
quently that it could not be the work of that Learned
Divine. And
The Last shews, that he has been engaged in Matters of much
greater moment, than to trouble himself about any method
of Reasoning.

--- holding the faith, --- neither give heed to fables, --- be
patient, not a brawler, not covetous. *1st epistle to Timothy*

--- Vae miseris, quorum Sacrificulos zelus dementat furibun-
dos. *Calvin in Isaiam, cap. 26.*

----- Vellunt tibi barbam
Lascivi pueri; quos tu nisi fuisse coerces,
Urgeris turba circum te stans, miserque
Rumperis & latras, Anglorum torve Sacerdos.

Horat. Sat. L. 1. Sat. 5

More peevish, cross, and splenetick,
Than dog distract or monkey sick;
Still so perverse and opposite
As if he worshipp'd God for spite.

Hudibras

Printed for the Author



The Bishop of Chester's Reasons against Mr. Asiheton

Reasons shewing the Rev. Mr. Richard Asiheton to be justly suspected of Disaffection to his Majesty King George.

BECAUSE in all the Years he has officiated as Chaplain at Manchester he has never used the first Collect for the King in the Communion service, in which his Majesty King George is called God's chosen servant. This may well be deemed a token of disaffection, because tho' the Minister is at liberty to use this or that Collect, yet why one is always used and the other never, cannot reasonably be ascribed to any other cause.

2. Because he has never been accustomed to mention the King, nor recognize his Royal titles in the Pulpit before sermon, as the 55th Cannon directs, till of late when he durst not do otherwise.

3. Because he has shewed a remarkable affection to the 10th day of June, the Pretender's pretended Birth-day, in baptising two children, as is credibly reported, on that day, tho' no Sunday or Holiday according to the Church of England, whereas he refused to baptise on another Week-day, alledging that it was neither Sunday or Holiday.

4. Because he has never been observed to speak any thing in favour of his Majesty's title on such publick occasions as might fairly have led him to do so, but has asserted other principles destructive of it.

5. Because in a sermon preached lately before the present Lord Bishop of Chester, he represented Religion or the Church of England as in a State of trouble or persecution.

6. Because he has been instrumental in dispossessing persons of seats in the Chaplain's loft, and that as is reasonably believed for their affection to the Government and the friends of the Government

vernment, because the persons so turned out, never desired to enjoy their seats, but upon equal terms with the rest of their neighbours.

Besides these, there are several other reasons to object to Mr. Assheton, as first, in visiting the sick, it is his custom never to say any word of comfort, exhortation or proof, as their circumstances may require, and according to the direction of the Church, but only goes, says some of the Prayers, and so leaves them.

2. Because his voice, which is acknowledged indeed to be his infirmity and not his fault, is by no means suitable for so large a Church as Manchester is, and which is complained on by many in that Town.

3. Mr. Assheton as Chaplain, tho' in truth no Chaplain, has demanded and taken money of several of the Parishioners contrary to Law in relation to their Burial of the Dead, and is now actually suing one Mr. Jebb for the non-payment of such fees, as he would have no legal title to, were he really Chaplain of the Church of Manchester.

Those considerations put together are judged sufficient to look upon Mr. Assheton as not duly qualified to be elected Chaplain, whatever other good qualifications he may be possessed of, and which are not intended to be lessened by what is above objected; and it is hoped, that any person who refuses so to elect him, is justifiable in point of conscience for his so refusing.

Further Reasons against Mr. Richard Assheton, as weighty, strong, and conclusive almost as the former

1. **B**ecause in all the years he has officiated as Chaplain at Manchester, he has never used any Homily against Rebellion, but a Sermon instead thereof: This may well be deemed a token of disaffection, because tho' the Minister is at liberty to use this or that, yet why one is always used and the other never, cannot reasonably be ascribed to any other cause.

2. Because he has never been accustomed to make Bonfires, nor Huzza, nor drink healths at them in the street upon any Anniversary or other rejoicing day, till of late when he durst not do otherwise.

3. Because he has shewed a remarkable affection to the name of James the Pretender's pretended name of baptism, in baptizing many children as is credibly reported, by that name, whereas he has not baptised so many by any other name. alledging upon good reason shewn he would do as the Parents desired, tho' it was neither Sunday nor Holiday.

4. Because he has never been observed to speak any thing in favour of Detraction or giving foul language, as Miscreants, Common Drunkards, Common Swearers, Devils, and the like, on such publick occasions as might fairly have led him to do so, but has asserted other Principles destructive of such practice.

5. Because in a Sermon preached lately before the present Lord Bishop of Chester, supposing belike that Christ and his Apostles would have given stronger rules if they had lived in our days, he pressed faith and Resignation to God in all trials, patience under afflictions, and other doctrines of the cross, in moving terms. Now you must understand by this, he represented Religion or the Church of England as in a State of trouble or persecution.

N. B. Surely here he must own he did not wash his hands in *innocency*, tho' perhaps he might in *Sincerity*: And he may say that's the same thing.

6. Because he has been instrumental in dispossessing persons of seats in the Chaplain's loft who seldom came to Church, and placing others therein who were constant attenders; and that, as is reasonably believed, for their affection to the Government and the friends of the Government because the Persons so turned out never desired to enjoy their Seats, but to keep them locked up to the prejudice of their neighbours.

Besides these there are other reasons to object to Mr. Assteton, as first, in visiting the sick it is his custom never to say any long Extempore prayers, as some may think their circumstances require, but only goes according to the direction of the Church, in comforting, exhortation, or reproof, and administering the Sacrament, says the prayers appointed by the Church and so leaves them.

2. Because his voice, which has been observed, and therefore must be acknowledged may be well heard from the Font to the Quire is not so sonorous as others might be in so large a Church

as Manchester is, and which is complained on by many unknown persons in that town, tho' he is approved and desired by nine parts in ten of the Inhabitants who resort to the established Church there.

Note, in compassion to his voice he is since silenced.

3. Mr. Assheton as Licenced and Elected Chaplain, tho' in truth not confirmed Chaplain by the Warden, has received and taken Charity money for the use of the poor from the Parishioners, which he could not enforce by Law; and is now actually suing to be confirmed Chaplain, because he cannot have a full legal title, tho' really elected, till he is confirmed Chaplain of the Church of Manchester.

These considerations put together are judged sufficient to look upon Mr. Assheton as not fully qualified, tho' duly elected Chaplain, whatever other good title he may have, and tho' he be actually possessed of the same, and which is not intended to be lessened or gainsaid by what is above objected. And it is hoped, that any person, tho' sworn to maintain the rights of the Body, who refuses to confirm his election, and puts on another person and recommends and assists him to obtain a Grant by Lapse or otherwise, is justifiable in point of conscience for his so assisting and refusing.

More Reasons against Mr. Assheton.

BEcause for these several years past he has never been used to drink any Mum, which is his Majesty's own country liquor. This may well be deemed a mark of disaffection, because tho' he is at liberty to drink this or that liquor, yet why he should never touch Mum at all, cannot reasonably be ascribed to any other cause than a downright aversion to the name of Brunswick.

Because he has shewed a remarkable affection to the City of Rome, the Pretender's pretended place of abode, by often quoting in his sermons St. Paul's epistle to the Romans, whereas there are epistles to the Ephesians, Philippians, and others by the very same author.

Because tho' the sign of his Majesty King George hangs up in the very town where he officiates as Chaplain, yet he never has been there to drink his health; this is the more remarkable, because

because it is a house of good entertainment, and kept by a very good Protestant.

Because in all his sermons it is his constant custom never to say any word of St. George and the Dragon, not even upon the 23d of April; and this, as is reasonably believed, for no other reason but because the Saint is his Majesty's namesake.

Because in a sermon lately preached before the present Lord Bishop of Chester, he represented his Majesty's Protestant subjects the Presbyterians as people that very seldom came to Church.

Because he has been several times observed to pass by a wall, whereon was written *Down with the Rump*, without so much as once offering to efface it, with his Gown sleeve, handkerchief, or Periwig.

Because he has been instrumental in suffering Oak boughs to be placed on the top of the Steeple in remembrance of the Restoration, without ever preaching to the people against such wickedness in high places.

Because he is credibly reported to have several treasonable books in his Study, particularly a volume of sermons by the late Bishop of Rochester.

Because if he be not timely discouraged, he may come to be Bishop in time, for as unlikely things have been; and if he should be Warden at the same time, and give his Blessing out of the Stall, his voice is so low, that no body could hear him.

These considerations put together are judged to be much stronger than any words of an old Charter of Charles the first, or any pretended majority of only three to one. It is hoped therefore, that any person refusing to elect Mr. Assterton Chaplain, is justifiable in point of conscience, since all Casuists will allow, that it is better to be governed by *Reason* than by Numbers.

A modest Defence of the Right Rev. Father in God Samuel Lord Bishop of Chester, in answer to a ridiculous Paper, entituled, Reasons shewing the Rev. Mr. Richard Assterton to be justly suspected of disaffection to his Majesty King George.

IT is a common practice of the enemies both of our Church and State, to attack our Constitution in the person of its Officers: hence the Characters of the wisest Civil Magistrates have been basely aspers'd, and the brightest Ornaments of the English Church have been sullied by malicious wits and poisonous pens. Who can expect to escape, when even his present Lordship of Chester (the splendor of whose abilities one would think should dazzle the eyes of envy it self) has been the subject of raillery and Ridicule? But what will not Malice attempt? It has been a common artifice of these restless incendiaries to disperse infamous Libels, stufed full of their own Blunders, Nonsense, and Impertinence, under the name of some worthy man, that they may reflect scandal and disgrace upon the supposed authors. This is unquestionably the case of his Lordship, in relation to that scandalous paper above mentioned. For, if we consider the inaccuracy of the Style, the weakness and incoherence of the Reasoning, the false Insinuations, or the uncharitable and groundless Reflections cast upon Mr. Assheton by that Paper, we may boldly pronounce that it could not be the work of that Learned, Judicious, *Sincere*, and Charitable Prelate. And therefore, tho' his Lordship's eminent shining qualities place him above the reach of their Malice, more than his high station in the Church does, yet I think it my Duty to defend his reputation against those base aspersions, which that odious paper, if it should pass for his, must necessarily cast upon him. And

1. First, I will venture to maintain, that the slow, blundering style of that Paper evidently proves, that it was neither his Lordship's performance, nor done by his approbation; for it stumbles in the very threshold. The first article has some expressions in it too mean and light for the dignity of his Lordship's Masculine stile, and too incorrect for his accurate Pen. *The Minister is at liberty to use THIS OR THAT Collect*, is an expression as much below the occasion of it, as it is beneath the Sublimity of his usual language. Besides, I am confident that his Lordship could not be the author of that inaccurate expression, *why one Collect should be ALWAYS used and the other NEVER*; for if one was *always used* I should think the other *never* could be so. If one Collect had been *always used*, and the other *constantly made use*

of, it had indeed been a discovery worth communicating to the Publick.

The first expression in the second article is so muddy, that it is hardly possible to see to the bottom of it; *because he has never been accustomed to mention the King, &c.* If that paper had said, he *never* mentioned the King, we should have understood it; or if it had said, he has not been *accustomed* to mention the King, we should probably have guessed the meaning to be, that he has not *often* done it. But to say, he has *never* been *accustomed*, is in effect to say, that he has *never* done it *often*; which I am certain is too dark a Phrase to come from his Lordships bright Genius.

The third article takes notice of *the Pretender's pretended birth-day*; intimating, that because the Pretender is indeed a vile sorry Scoundrel, therefore he has no real birth-day, that is, he never was born. I am glad to hear it with all my heart. Then he'll do us no hurt, I'll warrant him.

The fourth article tells us, that *he has never been observ'd to speak any thing in favour of his Majesties title, &c.* This expression does not charge him with the omission of his duty upon proper occasions, but only says that he has never been *observ'd* to say any thing, &c. And therefore for any thing contained in this article he might really do his duty, but the people did not *observe* him. Why, who can help it? People are careless; but that's no fault of his; let them look to that.

In the fifth article we are told, that *in a sermon preached before the present Lord Bishop of Chester, he represented Religion or the Church of England as in a state of trouble or persecution.* The natural construction of that Phrase, *Religion OR the Church of England*, imports that Religion and the Church of England are synonymous or terms equivalent, as if there could be no Religion in any other Church. I would not for the world suppose, that there is any Religion in the Churches of Spain, France, Græce, &c. but certainly (without offence to the Church of England) we may suppose some little in the Churches of Geneva, Holland, &c.

The sixth article informs us, that *Mr. Ashteton has been instrumental in dispossessing persons of seats in the Chaplain's loft, and that, as is reasonably believed, for their affection to the Government*
and

and the Friends of the Government. An accurate writer (such as his Lordship is) would have said, for their affection to the Government and the friends of it : At least he would not have wound up the period with such an harsh unnecessary repetition, so unlike a compleat Orator. Government upon Government is certainly false Heraldry.

1. *Besides these there are other Reasons to object to Mr. Assheton; as first in visiting the sick, it is his custom never to say any word of comfort, &c.* How's this? his custom *never* to say : a strange custom indeed ; but not so strange or unintelligible as the expression it self. To have a *custom*, implies something Active or Positive ; but *never* to say a word &c. includes a direct Negative or Unactive : and therefore this expression implies, that Mr. Assheton in visiting the sick, is a kind of a *Positive, Negative, Active, Idle Fellow.*

Besides, his Lordship cannot be the author of these doughty Reasons, because he would not have spoken so lightly of the Book of Common Prayer. His Lordship would doubtless have shewed some mark of Respect for that admirable Book of Devotions, and probably have said, that he only uses the Prayers appointed in the excellent office of our Holy Church for visiting the sick, or some expression to the like purpose. But to say *he only goes, says some of the Prayers, &c.* looks as if the prayers were little or nothing to the purpose ; --- *and so leaves them* ; as if he was obliged either to stay with them for ever, or take them with him.

2. The second article under this head complains, that *his voice is by no means suitable FOR* (it should have been *TO*) *so large a Church as Manchester is, and which is complained of by many in that town.* That particle *and* is always used as a Conjunction by Polite authors ; and I am certain that his Lordship would nothave abused it thus, oy dragging it in by head and shoulders, more like a Disjunctive by half than a Copulative.
3. *Mr. Assheton is actually suing one Mr. Jebb, &c.* No doubtr, if he be suing him, he is *actually* doing it. But Mr. Assheton having an *action* against Mr. Jebb, the word *actually* chimes so prettily with it, that no man of wit could forbear making use of it. It has its sound, and that's sufficient.

These considerations put together are judged sufficient to look upon
Mr.

Mr. Asheton is not duly qualified to be elected Chaplain, whatever OTHER good qualifications he may be possessed of, &c. This word *other* in accuracy of style must have a necessary relation to something preceding; and supposes *some* good qualifications to be mentioned before, as a second always implies a first: And therefore to make English of this expression, we must suppose that these articles are not intended to charge Mr. Asheton with any guilt; but that they are in truth so many instances of his merit, and that he has *other* good qualifications besides those mentioned in these articles. *And it is hoped, that any person who refuses so to elect him, is justifiable in point of conscience for his so refusing.* SO to elect him? How? In short a waggish Cantab. would say, that these articles conclude but *so so*.

It is an unpardonable affront upon his Lordship, to father such a lame undigested performance, upon him; a performance, in which we find as many Improproprieties as Articles. Certainly there cannot be a greater reflection upon his Lordship's Learning, than to suffer them to pass upon us for his, unless it be the putting them upon the world under that venerable name.

But then if we proceed to examine the weakness and incoherence of its reasoning, the false Insinuations, and the uncharitable and groundless Reflections upon Mr. Asheton in that paper, it will be a farther proof (if it needed any farther) that his Lordship could not be concerned in drawing up these articles; and our indignation cannot but rise against the scurrilous author, who has so basely abused his Lordship's name and character by that impudent Forgery.

The method of Reasoning in the first article is so wild, weak, and incoherent, and so unworthy of the charity of a Sincere Christian, that his Lordship would not, could not be the Penner of it. That article indeed very rightly informs us, that *the Minister is at liberty to use this or that Collect*; but then it tells us at the same time, that *it may well be deemed a token of disaffection* in Mr. Asheton, to use that liberty which the Rubrick gives him. What? Does the Church leave it to the discretion of the Minister to *chose either Collect*, and yet it may be disaffection to make *choise of one*? This is more than I understand. There is no way that I know of to avoid this charge, but to

to read them both every day: For what is urged here on account of using one Collect *always*, may by the same equity of construction be extended to *any one Day*.

But in the first Collect King George is called God's *chosen Servant*: Very true; and in the last, the congregation prays God to dispose and govern his Heart to his own honour and glory, and the preservation of his people. And certainly neither the greatest nor best of Kings are so secure of the Divine assistance, as to have no occasion for the prayers and devotions of their people. Besides, in the last Collect the King is called God's *servant*: And is there so essential a difference between those two expressions, as to make it the Touchstone of the people's affections to their Sovereign? Is he to be esteemed a Loyal subject, who calls the King's God's *chosen servant*: and is it treasonable to call the King God's *servant only*? Certainly the Church never thought so. In short, this article halts upon all four: for if the Minister be at liberty to use This or That Collect, he may certainly use *That* as well as *This*.

2. *He has never been accustomed to mention the King in the Pulpit, &c.* Here is a groundless uncharitable reflection cast, not upon Mr. Assheton only, but upon a very considerable part of the Clergy. His Lordship doubtless knows very well, that many, perhaps most of the Clergy in the Kingdom (whose Loyalty and affection to the Government are as unquestionable as his own) fall under the same censure. And I am certain it is contrary to his Lordship's candid and ingenuous disposition, to charge so great a Body at all adventures. Sure I am, that their Oaths are a stronger proof of their Loyalty, than this wild extravagant Surmise can be of their Disaffection. This article not only includes a false and malicious suggestion, but the Reasoning is likewise as false as the Morality. Such Negative articles would be but slender proofs in a Court. Disaffection ought surely to be proved by something that a man *has* done, rather than by any thing he has *not* done.

3. *Mr. Assheton has shewed a remarkable affection, to the tenth day of June, in baptizing two children upon that day, &c.* If so candid a person as his Lordship had been consulted in digesting this article, he would not have represented that action to Mr. Assheton's

son's disadvantage. He would have found upon enquiry, that Mr. Assheton a long time resisted the importunities of the children's Parents, and persisted in a refusal till he understood, that one of the children's Sureties was inevitably obliged to leave the country the next day; and even then he complied very unwillingly. This material circumstance would not have been omitted by his Lordship, because it alters the whole complexion of the affair in Mr. Assheton's favour. And I know that his Lordship's sweetness and humanity are always prepared to put the most favourable construction upon all actions that are really doubtful; much more would his *righteous soul* abhor to pervert the design of an action apparently harmless and innocent in it self.

He has never been observed to speak any thing in favour of his Majesty's title. A title to a Crown is so ticklish and variable a subject, that the brightest Lawyers have given different opinions about it. And therefore methinks I cannot much blame a Country Clergyman for not venturing to wade out of his depth. Besides, Clergymen are generally very raw Politicians and worse Lawyers. Upon these considerations, as I conceive, they have been frequently forbidden by their Diocesan to meddle with Politicks in their Sermons. And I cannot believe, that his present Lordship of Chester would recommend that as a duty to his Clergy, which seems to be quite beside their Learning and their Office. A very learned Clergyman had like to have exposed himself lately, by attempting to prove his Majesty's Divine Right to the Throne by the Piety, Justice, and Integrity of his reign; and affronted his Majesty by saying, that his title was certainly as good as that of Nero or Caligula, &c. However, it is thought that the Gentleman meant well, and that he will obtain his Majesty's Pardon for it.

But *Mr. Assheton has asserted other principles destructive of it.* This is a bold charge indeed; but it is so loose, that I am certain it cannot be his Lordship's. No man can be secure from general accusations, and therefore they are never to be esteemed of any weight. His Lordship's intelligence is so exact and punctual, that he would doubtless have told Mr. Assheton what particular principles he had asserted, destructive of his Majesty's

title, because his Lordship knows very well, that *vir doctus versatur in Generalibus.*

5. Mr. Asheton represented Religion or the Church of England as in a state of trouble or persecution. Have the Infernal Spirits lost all their Malice? Or Papists and Presbyterians all their Power? It is our particular happiness indeed to be secure under the protection of his Lordship, whose vigilance, activity, and known abilities will guard his own Diocese at least from all the evil effects of their Rage and Malice. But yet I am afraid that Religion or the Church of England will never be entirely free from the trouble and persecution both of Earth and Hell.
6. He has been instrumental in dispossessing persons of seats in the Chaplain's loft, and that as is reasonably believed, for their affection to the Government, &c. I believe another reason has been given for disposing of those seats, and it ought in conscience to pass for the true one. It is said, that the persons who possessed those seats, seldom or never made any other use of them than to lock them up. And if they were allowed to continue this practice, others might expect the same indulgence, and by these means the Clergy might preach in empty Churches. And therefore those seats were very reasonably disposed of to such people, as would frequently be a part of the congregation. His Lordship is of such a meek and quiet Spirit, and so unwilling to take up a reproach against his neighbour, that I am certain the Reason assigned by the Chaplains for disposing of those seats, appears to have so much weight and probability in it, that it would infallibly make a deeper impression upon his Lordship's unprejudiced judgement, than that wild uncharitable conjecture offered in this article.
7. Besides these, there are other Reasons to object to Mr. Asheton, as first in visiting of the sick, it is his custom never to say any word of comfort, exhortation, or Reproof, &c. This is an uncontestable proof, that his Lordship was neither the author of that Paper, nor was consulted in drawing it up; because this article is utterly false. I never enquired much into the matter, and yet I have learnt that Mr. Asheton does frequently converse with the sick in a very pathetick and affectionate manner. And if any think that he falls short of his Lordship's method or language, let them consider, that it is not the good fortune of one man in a thousand to be bless'd with so happy a Genius as his Lordship

is; and therefore the Clergy of his Diocese must be content to admire and humbly imitate him at a distance.

His voice is by no means suitable for so large a Church as Manchester is, and which is complained of by many in that town. There are none more deaf than those who won't hear. I dare say there are but very few who complain of his voice; and I hardly know one Clergyman, whose voice has not been complain'd of by some body or other. Some vile folk have wickedly insinuated, that Idleness is more criminal than Incapacity, and that even his Lordship's self could not be heard by forty people in the Congregation, when he dismiss'd them with the Blessing: But I know this is a scandal, for his Lordship has an excellent voice. It was a facetious pertinent answer, which a worthy Divine (whom his Lordship knows intimately well) made to some people, who complained of the voice of a Curate, whom he had put into a Chappel in his Parish. What, says he, do you think we choose Clergymen, as Gentlemen do their Hounds, by their Mouths? In short, the Bishop of Chester has a deeper penetration into the qualifications of his Clergy, than to judge of their merit by the noise they make.

Mr. Assheton as Chaplain, tho' in truth no Chaplain, has demanded and taken money of several of the Parishoners contrary to Law, &c. His Lordship knows very well, that Mr. Assheton had a full Commission to officiate as Chaplain; he was likewise morally assured of a majority of voices, when it came to an election; and therefore doubtless it was his duty to act in all respects as Chaplain. His Lordship is so tender of the Rights of his Church, that I am certain he would have reprov'd Mr. Assheton severely for betraying those Rights, if he had not insisted upon the dues belonging to his office. If Mr. Assheton has been mistaken in point of Law, it is no great wonder. Parsons make but bad Lawyers, as I said before. I remember a Vicar of Preston, who rais'd his seat in that Church, and the Law oblig'd him to take it down again. What then? He was, for all that, a Painful, Pious, Laborious Learned Divine, and an excellent Parish Priest.

These considerations put together are judged sufficient to look upon Mr. Assheton as not duly qualified to be elected Chaplain, &c. Not duly qualified? Why, let him go to Lambeth then; he may be qualified.

qualified there. *Whatever other good qualifications he may be possessed of, &c.* Why really he may be a good sort of a Man for all this: Nay, now I think on't, this very Libel convinces me that he is so. I dare say the author raked together all the dirt he could find to throw at him, and yet Mr. Assheton may wipe it all off his Coat with his handkerchief, and it will leave no stain behind it. *And which are not intended to be lessened by what is above objected, &c.* Oh no, by no means, Dear Sir, I would not for the world that it should be understood so, but only thus: You are a sorry Rascal, Mr. Assheton. No offence I hope, Sir. *And it is hoped that any person who refuses so to elect him, is justifiable in point of conscience for his so refusing.* Undoubtedly: we have been told of some people, whose consciences were so very tender, that they have strained at a Gnat.

In a word, if his Lordship had been any ways concerned in this paper, it would have been more correct and rational, and he would have taken a more proper method of conveying it to Mr. Assheton. He would not have put it, unsealed, into the Hands of a dirty Tatterdemalion, to be exposed to whom he thought proper; but, in good manners to Mr. Assheton, as well as regard to his own Episcopal dignity, he would have sealed it, and sent it to Mr. Assheton by his own servant or some proper Officer.

It is unnecessary to pursue these arguments any further: his Lordship's works that are extant, are a better proof of the accuracy of his Style, the strength of his Reasoning, and the extent and Latitude of his Charity, than any thing that can possibly be written in his defence. And therefore I appeal to those works for his Lordship's justification.

All these considerations put together are judged sufficient to look upon his Lordship as an utter stranger to this weak ridiculous Libel. And I heartily wish his Lordship had the impudent author of it in the Spiritual Court. I'll warrant him he'd hamper the Villain. He'd teach him to forge Libels in his Lordships name. He'd instruct him in a better method of Reasoning, by giving him Reason to remember Scribbling to his dying Day.

Reasons shewing the Right Reverend S--- L---d B---p
 of C--- r to be justly suspected of disaffection to his
 Mother the Church of England, the Protestant
 Religion, the Constitution of the King-
 dom, and his Majesty
 King George.

1. **B**Ecause he corrects the Holy Ghost, and reflects upon
 Christ and his Apostles. For whereas Holy David said,
I will wash my hands in innocency, O Lord, and so will I compass
thine Alter; the B---p thinks he has found a better word than
innocency, which David made use of by the inspiration of the
 Holy Ghost, and accordingly alters the Sacred Text thus in his
 Prayer before sermon: *Grant, O Lord, that we may wash our*
hands in SINCERITY; and at another time, *that we may*
wash our hands and hearts in sincerity. He reflects upon Christ
 and his Apostles, for, as is credibly reported by several who
 heard him, he used these words or words to this effect in his
 sermon upon the first of August. "And I make no doubt, had
 "our Saviour and his Apostles lived under such a King (mean-
 "ing King George) they would have paid ready duty and obe-
 "dience to him, and perhaps have left us more and stronger
 "directions to acknowledge such a Government." Now, since
 by the B---p's supposition Christ and his Apostles might have
 left us more and stronger directions than they have done, to
 acknowledge such a government; and since acknowledging and
 obeying it is, as the B---p rightly observes and proves, a ne-
 cessary duty; the consequence is, that our Saviour Christ and
 his Apostles have not left us so many and so strong directions
 as they might, for the performance of a necessary duty of
 Christianity; which I think is reflecting upon them with a wit-
 ness.

2. Because the B---p pleads for the publick Toleration of
 Popery; for in his sermon upon the first of August, as is cre-
 dibly reported by several who heard him, he used these words
 or words to this effect. "There is another instance of human
 "happiness which depends upon Governours, and that is the li-
 "berty of serving God in publick: and since every man desires
 "to profess what he thinks to be true, and to glorify God in
 his

" his own way, there is reason enough to implore heaven, that
 " the power of Governours may not be employed against but
 " for this liberty, to promote and not to discourage religion." And speaking of Micah's complaining upon the loss of his idols, he says: "How much more justly may they complain who are
 " deprived of the liberty of serving the true God in the way
 " which they believe to be most acceptable to him? This is
 " the case of too many, and a lamentable case it is; all the
 " evils of life, of bodily life I mean, are nothing to it." And again: "How happy is that people, where no narrow, no
 " exterminating spirit prevails to trouble those who serve God
 " in their own way, or to disturb People for following the
 " dictates of their own consciences?" You see, the B---p here pleads that *every* man (Papist as well as Protestant) should have the liberty of professing what he thinks to be true, of glorifying God in his own way, of serving God in publick; that *any one* (whether Protestant or Papist) may justly complain, if he is deprived of the liberty of serving God in the way which he believes to be most acceptable to him; that those who serve God in their own way (Papists as well as Protestants) should not be troubled; and that *no* people (neither Popish nor Protestants) should be disturbed for following the dictates of their own consciences. And if all this be not pleading for a publick toleration of Popery in a Protestant country, I am much mistaken.

3. Because the B---p seems to countenance the doctrine of Resisting the Supreme Power, if the People judge it necessary. For in the aforelaid sermon, as is credibly reported, he used these words or words to this effect. "A people at least
 " have a right to Self-Preservation, and when necessity requires,
 " may take measures for their own safety; and as this has been
 " the case of this country, " &c. Now I believe no one will doubt that Resistance is included in these *measures*; I say, I believe no one will doubt it, among other reasons, because I dare say the B---p will not deny it. But this notion of Resistance is directly contrary both to the doctrine of the Church of England and to the Law of the Land, as is plain from the following passages in the Homilies and A&As of Parliament. (*Homilies, vol. 1st, 2d: part of the sermon of obedience*) "And here, good

" good people, let us all mark diligently, that it is not lawful
 " for Inferiors and Subjects in any case to resist and stand a-
 " gainst the Superior power; for St. Pauls words be plain, that
 " whosoever withstandeth, shall get to themselves damnation;
 " for whosoever withstandeth, withstandeth the ordinance of
 " of God. Our Saviour Christ and his Apostles received many
 " and divers injuries of the unfaithful and wicked men in au-
 " thority, yet we never read that they or any of them caused
 " any sedition or rebellion against authority.---- Christ taught
 " us plainly, that even wicked rulers have their power and
 " authority from God; and therefore it is not lawful for their
 " subjects to withstand them, although they abuse their pow-
 " er.---- Holy David also teaches a good lesson in this
 " behalf, who was many times most cruelly and wrongfully
 " persecuted of King Saul, and many times also put in jeopardy
 " of his life by King Saul and his people; yet he never withstood,
 " neither used any force or violence against King Saul his mor-
 " tal and deadly enemy, but did ever to his Leige Lord King
 " Saul most true, most diligent, and most faithful service.---
 " These examples being so manifest and evident, it is an into-
 " lerable ignorance, madness, and wickedness for subjects to
 " make any murmuring, rebellion, or withstanding, commotion,
 " or insurrection against their most dear and dread Sovereign
 " Lord and King, ordained and appointed of God's good-
 " ness for their commodity, peace, and quietness. Yet let us
 " believe undoubtedly, good Christian people, that we may
 " not obey Kings, magistrates, or any other (tho' they be our
 " own fathers) if they should command us to do any thing
 " contrary to God's commandment. But nevertheless in that
 " case we may not in any wise withstand violently or rebel a-
 " gainst rulers, or make any insurrection, sedition, or tumults,
 " either by force of arms or otherwise against the anointed of
 " the Lord or any of his officers: but we must in such case
 " patiently suffer all wrongs and injuries, referring the judge-
 " ment of our cause only to God." I need quote no more
 from the Homilies, but refer the B---p to the last six against
 Disobedience and willful Rebellion, in which his notion of *Self*
preservation and the *people's taking measures* in cases of necessity is
 sufficiently exploded. And the Law of the Land agrees with the
 doctrine

doctrine of the Church in this point, as might be proved at large but for brevity sake I shall only mention two clauses in two unrepealed Acts of Parliament. (12 Car. 2. cap. 30.) "We your Majesty dutiful and loyal subjects, the Lords and Commons in Parliament assembled, do beseech your most excellent Majesty that it may be declared, and be it hereby declared, that by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this realm, nor the Commons, nor both together, in Parliament or out of Parliament, nor the People Collectively or Representatively, nor any other person whatsoever, ever had, have, hath, or ought to have any coercive power over the persons of the Kings of this realm." (13 Car. 2. Cap. 6.) "Forasmuch as within all his Majesty's realms and dominions the sole Supreme government, command, and disposition of the Militia and of all the forces by sea and land, and of all the forts and places of strength, is and by the Laws of England ever was the undoubted right of his Majesty, and his Royal predecessors, Kings and Queens of England; and that both or either of the houses of Parliament cannot nor ought not to pretend to the same; nor can nor lawfully may raise or levy any war offensive or defensive against his Majesty, his heirs or lawful successors," &c.

4. Because the B---p falls foul upon the Constitution of the Kingdom; for in the aforesaid sermon, as is credibly reported, he used these words or words to this effect: "This notion or this whim, as I may justly call it, of Hereditary right, is a notion that never yet prevailed with mankind; and must of necessity, if it did, put all into war and blood-shed." Let this be reconciled with the following Acts of Parliament, which are unrepealed at this day, and are as good Law as any in Westminster Hall. (1. Jac. 1. Cap. 1.) "We therefore your most humble and loyal subjects, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, do beseech your most excellent Majesty, that (as a memorial to all posterity, amongst the Records of your high Court of Parliament there ever to endure, of our loyalty, obedience, and hearty and humble affection) it may be published and declared in this high Court of Parliament, and enacted by the authority of the same, that we (being bounden thereun

" thereunto both by the Laws of God and man) do recognize
 " and acknowledge, that immediately upon the dissolution and
 " decease of Elizabeth late Queen of England, the Imperial
 " Crown of the realm of England, and of all the Kingdoms,
 " dominions, and rights belonging to the same, did by
 " inherent Birth-right and lawful and undoubted succession de-
 " scend and come to your most excellent Majesty, as being li-
 " neally, justly, and lawfully next and sole heir of the Blood
 " Royal of this realm.---- and thereunto we most humbly and
 " faithfully do submit and oblige our selves, our heirs and poste-
 " rities for ever, until the last drop of our blood be spilt. (12.
 " Car. 2. Cap. 14.) Forasmuch as Almighty God ----- has de-
 " monstrated his transcendant mercy, love, and graciousness
 " towards his most excellent Majesty Charles the second -----
 " and all his Majesty's loyal subjects ---by his Majesty's late
 " most wonderful, glorious, peaceable, and joyful Restoration
 " to the actual possession and exercise of his undoubted He-
 " reditary and sovereign and regal authority over them, after
 " sundry years forced extermination into foreign parts by the
 " most traiterous conspiracies and armed power of usurping ty-
 " rants and execrable perfidious traitors," &c.

5. Because the B--p puts King George's title upon a very precarious bot-
 tom; for in the aforesaid sermon, as is credibly reported, he used these words
 or words to this effect: " His Majesty King George, by having the supreme
 " power and government in his hands, and employing that power for the
 " good of his people, has a just and divine right to our honour and obe-
 " dience." So that if ever the Pretender should come, and King George
 should be deprived of the government, then his title to the crown would
 cease according to the B-p: or if ever King George should not employ his
 power for the good of his people (of which by the by the B-p makes the people
 to be judges) then he would have no right to our honour and obedience.
 This is strange doctrine in my opinion, and such as I believe his Majesty
 King George would by no means relish, were he to hear it.

6. Because the B--p reflects upon the late glorious and happy Re-
 volution, and most of the Nobility and Gentry concerned in it; for
 in the aforesaid sermon, as is credibly reported, he used these words
 or words to this effect: " And indeed is not this (meaning obedience
 " to the government) the very thing which we or most of us have
 " sworn to? Have we not bound our selves by the most solemn oaths?
 " And God forbid that we should act contrary to them! To do this, would
 " be great wickedness." Now let these words only be supposed to be spo-
 ken on the last day of December 1688, instead of the first of August 1726,
 and we shall find that they arraign the happy Revolution, and cast the odi-
 um

of Perjury on most of those who were concerned in it. He should not have been so general in his language, but should have agreed with all Christian Casuists, that the least solemn oath, if lawful, ought to be kept, and the most solemn, if unlawful, ought to be broke.

Besides these, there are other reasons to object against the B---p, as first, that he breaks the Rubricks of the Church of England. For he consecrates the Sacrament kneeling, tho' the Church orders it to be done standing, as an act of authority, according to the custom of the whole Christian world. When he consecrates, he does not lay his hand upon the Cup, which particular is commanded by the Rubrick. He does not receive the Sacrament every Sunday, tho' the Rubrick expressly orders, that in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall receive the Communion with the Priest every Sunday at least, except they have a reasonable cause to the contrary. He has neither Catechized nor caused Catechizing to be used, tho' the Rubrick orders that practice to be used openly in the Church upon Sundays and Holidays after the second Lesson at Evening Prayer. And since the B---p presses the 55th Canon so much, I desire to know whether he himself observes the following Canons of the Church of England. (Canon 18.) "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed." (Canon 24.) "In all Cathedral and Collegiate Churches the Holy Communion shall be administered upon the principal feast days, sometimes by the Bishop if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the Principal Minister using a decent Cope." (Canon 27.) "No Minister when he celebrates the Communion, shall wittingly administer the same to any but to such as kneel, under pain of Suspension, nor under the like pain to any that refuse to be present at publick prayers, according to the orders of the Church of England, nor to any that are common and notorious depravers of the book of Common Prayer."

2. Because his behaviour or gesture, which is indeed acknowledged to be his infirmity, as proceeding from his Education, and not his fault, is by no means suitable to the Ep---l dignity, and is complained of by many in the town of M---r.

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3. The B---p as W---n, tho' in truth no W---n, has demanded and taken money of several of the F---s contrary to Law, and has refused to confirm the election of Mr. A---n, chosen according to the Charter, nay has actually installed Mr. W---r Chaplain, which he would have no legal title to do, were he really W---n of the Church of M---r.

These considerations put together, are judged sufficient to look upon S---P--- M. A. as not duly qualified to be B---p or W---n, whatever other good qualifications he may be possessed of, and which are not intended to be lessened by what is above objected: And it is hoped, that if it was now the custom of the Church of England, as it was anciently of some parts of the Christian Church, for the People to give their suffrage in the election of B---ps; any person, who had the least regard for the Church of England, the Protestant Religion, the Constitution of the Kingdom, the late happy Revolution, or his Majesty King George, would refuse to give his suffrage for Mr. S---P---, and would be justifiable in point of conscience for his so refusing.

F I N I S.